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By certain Maximes & Conclusions FROM THE *General Rules of Scripture.* Applied to our particular case.

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LONDON,
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Sober Cadet

A Tale

ISSUE

OF

TROUBLES

By

Yekutiel Sc Cordillera

FROM THE

General Catalog of Shipwrecks

Applied to our particular ship

Published for the Public Good by
Friend to the Truth.

A ſober Gueſs at the Iſſue of our TROUBLES;

By

Certain Maximes and Concluſions From the General Rules of the Scripture.

Applied to our particular caſe.

1. THat the Papacie (ſitting upon, and uſing the power of the Roman Empire in the Weſt, with ſeven Heads, and ten Horns, and Crowns upon the Horns, (*i.e.*) ten Kingdoms or chief Governments, whoſe power the Papacy made uſe of, againſt true Doctrine, Worſhip, and Right uſe of Chriſts Diſcipline, and the viſible Saints of Chriſt) is the Antichriſt, and will be deſtroyed in Gods appointed time, *Rev.*17.

2. That it will be deſtroyed by the ten Horns, thoſe Kingdoms which gave their power to him, to fight with their power againſt the Saints of the moſt High, *Rev.*17. or at leaſt by ſome of them: (for it may be ſome of them ſhall mourn over him, as *Rev.*18.)

3. That *England* is one of thoſe ten Horns: for they gave their power to Antichriſt, in the year 600. ſince which, they have continued true to him,

till *Henry* the Eighth's time: then they withdrew from him, and overthrew, first, his Doctrine; secondly, his Worship or Service; thirdly, his abuse of Christs Discipline: and this latter, being the chiefest piece of the Popes power, they are about reforming, to the utmost of the Rule of Scripture, so to bring it to the first standard where Christ had placed it in the primitive time, *viz.* in the Community, or πλῆθος, by dividing the precious (*i.e.*) visible Believers, from visible non-Believers, and setling the Power of the Keyes in the Community of visible Believers, as it was in the first Century; by which their ἀνάστασις, or Reformation, comes up to the point where the Apostacy began, in every respect, of Doctrine, Worship, and Discipline. And to the honour of God, and under him, of his Saints in *England*, it was they began this utmost Reformation, (beyond all that any people in *Christendom* did before) by their faithful Congregation in Queen *Maries* dayes, whereof *Cuthbert Sympson*, one of the chiefest of the Martyrs, was a Member and Deacon; and set it up before the world, to provoke them to emulation more fully and solemnly, by their blessed practise of it in *New England*.

4. That Christ orders the Kingdoms of this world (*i.e.*) Civil Governments, in order and subserviencie to his Kingdom: so he dealt with *Cyrus*; and so he will deal with *England*, in order to setting up the new-*Jerusalem*, (*i.e.*) the Reformed Church-State in it, as he began in *New England*

And this may be seen by his dealings with the late K. *Charles*, who did, though out of ignorance, abet the Antichristian State, by upholding the Bishops, who were of one species, or kind, and way, and power, with the Lord Bishops in *France*, and *Spain*, and *Italy*; and all of them of the same kinde

and

and ſpecies with the Biſhop of *Rome*; differing from him, but *gradu*, in extent of Eccleſiaſtick Dominion; uſurping the ſame Ordinance of God, of the power of the Keyes; as he did; and did alſo put their uſurped power to the ſame uſe, by oppreſſing Chriſts Saints for their godlineſs, praying, faſting, godly conſtant preaching, *&c.* I ſay, God left King *Charles* (though otherwiſe perſonally as good a Prince as hath been for moſt part of theſe 600 years in *England*) to intrench upon the Civil Rights of his People, thereby to raiſe a ſpirit in his people againſt him, to overthrow his power, becauſe of an higher fault, which was, his giving his power to the Biſhops, to oppreſs the Saints therewith

And when he will ſet up any new Civil Power that ſhall ſtop the progreſs of this Reformation according to the firſt Century, and pull down that light, already ſo far held out to the world in Old and New *England*, I know not; but do gueſs he will not: or if he will, it will be but for a while; as Queen *Mary* did for a while, after bleſſed *Edward*'s dayes; that ſo his higheſt Reformation to the firſt patern and Century may be witneſſed by the ſufferings and blood of Martyrs for it, as Doctrine and Worſhip were, before.

Hence I gueſs,

1. That the old Cavalier Party ſhall not prevail, for all their hopes, unleſs for a ſeaſon, while the truth is a witneſſing and gaining the day, by the witneſs of thoſe, whom Chriſt hath deſigned for the Martyrs of theſe wayes. Cavaliers ſhall not prevail while *England* ſtands, unleſs as above; becauſe then Biſhops muſt up again; and they are fallen, as all Antichriſts things do, as a Mil-ſtone, never to riſe again: but then alſo that Miniſtry, or rather thoſe Miniſters, muſt be replanted in *Eng-*

land; and that cannot be, becauſe of their former guilt; and becauſe Chriſt hath ſpewed them out, as *Laodicean*, as bleſſed *Brightman* did, with a ſtrange ſpirit of prophetical expounding the ſecond and third of the *Revelation*, near fifty years ago, foretel: therefore their weapons formed againſt the Church, and their counſels taken, ſhall be in vain, and come to nothing. But the gueſs concerning this Party is not hard, to that of the Other, which is,

2. The Presbyterian Party: for in them are found ſome of the old Non-conformiſts, who were the beſt and choiceſt people of Chriſt in this Nation, and were the Martyrs of true Worſhip, and won that into purity, by their ſufferings under the Biſhops: for that way alſo, it was a very great Reformation, begun by bleſſed *Calvin*, for which we are to bleſs God: and admirable was Chriſts power in carrying on ſo much in thoſe firſt comings from under the yoke of the Papacie; Chriſt was pleaſed to let that which was a way neerer the Biſhops way, keep on, until the Church was ſtronger and fitter to enter upon this moſt difficult way, which is ſo contrary to the world, and the higheſt and laſt piece of Reformation.

But on the other ſide, they are for the moſt part come out of the practiſe of conformity and ſubſcription, and ſuch other Yokes of Prelacy; and come out, (as 'tis to be feared) without conviction of their ſinful ſubjection to their old Lords. But withal, here are many bleſſed godly ſouls, that are to be excepted from this number; as alſo, the godly young men that are ſince come into Gods Work, who are many, and have not been defiled with theſe old things. To give my gueſs of this party, is difficult: for on the one ſide, they are under deep guilt, more then they have patience to hear

hear of; yea, guilty of much of the confusions in this Nation, these fourteen years, by a most unreasonable breaking the peace with their Brethren, by their rigour to them; which would have been so fierce, that they must have left their Country because of them, as well as formerly because of the Bishops; that party also necessitating the Army to stand upon guard, and do what they did, to prevent their driving them out of the Nation, after that their blood had helped to do the work: these things in them were unchristian, and a deep offence to Christ; especially in those who came new out of their sinful conformity, of which, had they repented, they would not have been so high against their brethren; who though in number fewer, yet in uprightness and grace (through Christ) were their equals. And as the Breach was begun by them, so 'tis continued by their fault, and want of tenderness to bear with those that differ in small things from them. I desire not to uncover the nakedness of any, only I desire that they may be dayly humbled for their sin before the Lord.

Yet because it is a good Reformation, and many go no higher, (even where there is an higher Reformation afoot, and under their eye) as also because 'tis neerer the world, and so serves for a while to please men, and fit them for the other Reformation, which Christ intends, *viz.* the dividing world and Christ, and placing the Kingly power of Christ in the due place, the Community, where Christ hath placed it; it will stand, as a step to that, until by the light of the Truth, prevailing in a continuance of time, it be eaten out, and be overpowered by a more clean Reformation, which in length of time, will be accomplished; and so the new *Jerusalem* (i.e.) Reformed Churches, be fitted as a Bride for Christ the Bridegroom to delight in.

As the peoples parting with their power, was the first step to make way to the usurped power of Antichrist; for he must be an Elder, usurping and abusing Christs power: had they kept the power, (as in Apostles times they did; and the holy Apostles never intrenched upon it, but were contented, as in *Peters* case, and *Pauls* admission to the Church of *Jerusalem*, to subject to it) Elders had not grown so high, nor out of Elders, one at last: so in the return from Apostacie, power exercised by Elders, is permitted by Christ, to claim it, and carry it, till the world be better fitted to yeild to Christs power and yoke, stated where it was before the Apostacy began in the Apostles dayes.

So you see my Judgement of the Presbyterian Party, that having good in it, will thus drive on, but shall not prevail over those that differ from them in things not fundamental, either non-baptizing of Infants, or denying them to be the seat of power; or if so, not longer then the witnesses of truth have born their Testimony to it, and then be slain, they shall quit it, and with Repentance shall yeild to *Christs* highest Light and Reformation, which shall not stop, till it reach the first ἀρχὴ of the purest and first times; then is the Apostacie at an end, and Antichrist also destroyed: for a full return from every piece of Apostacie, and the full Destruction of Antichrist, must be together.

Congregational men and ways, must therefore resolve in the grace of God, to suffer from the world and their Brethren: they have an hard piece of work to do; but *Christ* will stand by them, and the suffering will advantage them the while, and the Issue will crown the sufferings; and upon them will lie the last part of the sufferings amongst us (as I guess) save what alwayes all that are godly suffer in general, from the world. I see no other

piece

piece more of the Apoſtacie left, to be witneſſed againſt, and ſuffered for, in *England*; and this being the laſt, and ſeeming leaſt, and ſo not worth the while to ſuffer for, as men think, muſt be duely conſidered to be truly Gods will, yea, a chief piece, (for what is more then Government, and *Chriſts* Kingly Office?) and ſuffered for with a choicer ſpirit, that loves the leaſt piece of truth more then our lives, and follows the Lamb whereſoever he leads; and ſo that party had need ſtrengthen themſelves in the ſpirit of Adoption and of a *Son*, which yeilds more Holineſs, Love, Joy, Meekneſs; elſe they will not be fit to ſuffer for theſe things, which ſeem nicer and little.

3. Thence I come to give a neerer gueſs at that which will pleaſe the People: What will be the iſſue of theſe unſettled times, and the ſeeming confuſions and troubles of this Nation, for the preſent: (for to gueſs at many years hence, is uſeleſs, and fooliſh to expect or attempt, but in general.)

And the gueſs for preſent is very difficult to be drawn from concluſions; and much of the reaſon of the difficulty is, from the ſolemn *Covenant*, formerly made by the Body of the Nation; which if broken, and that by the darling Nation of all *Chriſtendom*, who knew *Chriſt* moſt, and therefore ſhould have been moſt punctual in keeping ſolemn Vows, and broken before all the world, thereby cauſing the Name of the Lord to be blaſphemed; which, I ſay, if it may be concluded broken by us, how far *Chriſt* will puniſh us, to avenge that quarrel, he only knows. It were well that point were well debated, *viz.* whether according to any Rule of Gods Word, the Kings Head was took off lawfully; that if ſo, there may be faith therein; if not, there may be due and ſolemn Repentance expreſſed before the World, and the Lord intreated therefore,

and that Family provided with fit maintenance out of this Nation: (for that therefore his Son ſhould be called in again, is no neceſſary conſequence, no, not in the Court of *Conſcience*; becauſe ſome other juſt reaſon may in conſcience be a lawful hinderance thereto, eſpecially for the preſent.)

In giving gueſs, I look not at a probability of *Armies* potencie, diligence of counſel, ingagedneſs of Parties; theſe are nothing but ſecond Cauſes, which are all under the command of Chriſt, the firſt Mover of them, whom he alters as he pleaſeth; neither is there any certainty or dependence on ſecond Cauſes at all, but on the firſt; from whoſe wayes of Juſtice in his proceeding, which he will in the end expreſs to the utmoſt, and of his truth in his Engagements and Promiſes, we muſt ground our gueſs. This is all I ſhall ſay:

1. That *Charles Stuart* ſhall never be brought in upon Cavaliers ſhoulders, to the deſtroying of what is done, and undoing what Chriſt hath done in Reformation, for the Reaſons above expreſſed: *Antichriſts* things once fallen, never can be ſet up to ſtand again, eſpecially where they fell the due way, after the ſufferings of Chriſts Witneſſes and Martyrs againſt them: Biſhops old Liturgy, and thoſe Miniſters, ſhall never up again in *England*: let that party put their hearts at reſt, of this I am very confident: for every injunction of *Scripture* will hold.

2. Whether upon Presbyters ſhoulders, that Presbytery may be ſet up in power of Magiſtrates, (for without that, they dare not, or cannot ſet up; yet the Apoſtles durſt ſet up Chriſts wayes, without ſo much as connivence of the Magiſtrate; and if theirs be the way of God, ſo they may and ought to do, as well now; and God would be with them, and

by

by their ſuffering, break in pieces all that oppoſe them.) I am apt to gueſs, not upon their ſhoulders neither: For Chriſt will not honour them, with a full ſetting up of their Ways, ſo as to cruſh the other now, as he did the bleſſed firſt Reformers, who oppoſed no higher Light ſet up in the world. But theirs muſt pull down that that is of Chriſt; and certainly, Chriſt will either not give it leave at all, or not long, no longer then the Truth is to be ſuffered for.

3. Whether the Gentry of the Nation, aiming onely at civil ſettlement, will bring him in, not reſpecting nor medling very deeply in Religion, I meddle not with: for as Government is *Jure Divino*, ſo this or that is but *Jure Humano*, and Chriſt, as Mediator, little concerned in it, whether by one, or one hundred, or one thouſand: and as for my part, it is as little to me, but in ſubſerviencie to the Kingdom of the *Mediator*, and that is more of the two in the Governours, then in the Government: ſo that as thus 'tis not worth while to gueſs, nor can I from concluſions of Scripture, from which the mind that hath wiſdom is bid twice in the *Revelations* to draw up Gods mind. Either *Charles Stuart* will come in with a mind not to hinder the work begun, or not at all.

This is all I ſhall ſay, That I cannot ſatisfactorily gueſs at Gods ways, as to his preſent dealings with *England*; that he will hereafter imploy this Nation in pulling down the ſeat and power of Antichriſt, I doubt not; that our Children ſhall be faithful to him, within fifty ſix or ſixty years, to help to accompliſh that work, to me is no queſtion: I think that work will not be done under fifty ſix years hence; yet to ſpeak poſitively of the time, I dare not, becauſe ſo many have miſſed it ſo groſly, already; beſides, to ſtate the *Epocha*, when he

he is to be looked on as Antichrist, in Scripture
sence, is very hard, because the Apostacie did wor
long, even while *Rome* heathenish persecuted; bu
yet the departure from the power of Godliness an
Truth, and mixture of World and Church, whic
was in *Constantines* time, and after, gave him firs
special advantage to get up; and the Norther
Nations prevailing against the Emperour, and re
moving his power out of the Bishop of *Romes* way
as it raised them to be the ten Horns, so, it gav
him opportunity to grow so great and strong, b
his politick compliance with them; he strength
ning them in their civil Kingdoms, newly raise
out of the Empire, cut into ten pieces; they settin
up him for their own ends, and giving their powe
to him, which was about *Anno* 456 or 460. soone
then which the *Epocha* cannot be begun: for tha
in *Julians* days, seemed ever to want ground fro
the *Revelations*, out of which only this can be con
cluded: for to conclude out of *Daniel*, as to this
seemed to me a great mistake; he propheſying al
most onely of the time from the captivity, till th
new Testament, wherein the *Stone* cut withou
hands, (*i.e.*) Christs Kingdom, began, and was se
up, and began to fill the Earth as a great moun
tain, which is, the *Fifth Monarchy*, (i e.) *Christs Reig
at Gods Right hand, and setting up his Empire in th
World, by preaching of Apostles:* so that all the saint
in the new Testament have lived under the *Fift
Monarchy* truly and effectually, all this while, fro
Christs ascention, as much as they that shall liv
after Antichrists Destruction; when Satan shal
be bound up, and the Kingdom of Christ, whic
carried it before under persecution, shall be fre
from persecution, and carry it with greater Glor
of Grace and Peace, then ever before.

And the Holy Ghost seems to point out this a
th

the *Epocha*, Rev. 17. 12. if we may conclude the Beast and Whore to syncronize; which is probable. which I heed the more, because the seventeenth Chapter is pointed at by God, as a Key to the rest, and wisdom called for there, ver. 9. Rationally to conclude of things therefrom, I say, No *Epocha* can be before the ten Horns days, which were about 456. *plus minus*. And if doubt be to be raised, it should rationally rather be, whether the *Epocha* be so soon, rather then whether so late; but it cannot be sooner, because the Emperors power was not till then removed out of the Bishop of *Romes* way, which it needs must be, as 2 *Thes*. 2. But let us leave the time to our Lord, when ever it will be: *England*, as it hath been an Horn of the Beast, on which the Whore sate, and a street wherein the Witnesses suffered, (and likely shall suffer again, if so be that be the meaning of that *Rev*. 11. (in which point I am wholly at a loss, and can guess nothing certain to my self; whereas in most that I have here written, I have more certainty of them in my self, then I expect to be in others) I say, *England* shall also be honoured with a good hand in the ruine of that Man of sin. Which leads me to all the guess that I can give of the present state of these troubles; wherein, as my Negative Guesses before, may encourage many, and direct others; so, no wise men will expect me to be so rash, as to venture upon particular positive guesses, very far. All Civils being (as before) but to wait upon the spiritual Interest, and Kingdom, and Business of Christ, especially when the great work against Antichrist is to be done in the world, and where Reformation was that for which's sake all this War hath been all this while. Could I guess of that about slaying the Witnesses, it would be easie to guess the end of our troubles: but 'tis

not

not good for me to reach that; bleſſed be
Name, I am ſatisfied with his meaſure allo
me.

1. The utmoſt that Chriſt will do to his Chi
in *England*, will be but chaſtizing them, fo
higher and further good afterwards, that he
honour himſelf in them the more afterwards:
the ſtep of Reformation that is gained, ſhall n
fall again, till the thouſand years ſhall be en
ed upon, after Antichriſts Deſtruction, and fini
in their ſeaſon: for 'tis a preparation to thoſe th
ſand years, wherein Chriſt will reign no othe
in his Church, then as he doth now in the g
Congregations, (*i.e.*) in the ſame Offices and
ficers, and more meaſures of light, and grace,
ſpirit in them; all will be the ſame then, as n
onely the grace and peace more, both exte
and intenſive.

But that he will chaſtiſe very far, I know
but am apt to think the contrary, becauſe the la
of their laſt ſufferings under the Prelates, (
be with others, as it is with me) are ſcarce o
our fleſh yet: he is pitiful; and whether he
call thoſe old ſufferers to any ſuch new w
while that people laſt, I know not: for ough
gueſs reaches, he is not likely.

2. Nothing ſhall be long, and it may be n
all admitted by *Chriſt*, that ſhall hinder the
greſs of the begun Reformation in *England*.
ſaid Reformation is carried on by the raiſing
choice ſpirits: the more high and ſpiritua
Reformation is to be, the more excellent wil
ſpirits of the *Saints* be: and this being by the
ſing up of righteouſneſs, peace, and joy i
Holy Ghoſt, with aſſurance in Profeſſors, the pre
ing of Goſpel, and beating much on thoſe p
ſtrictly ſo taken, which raiſeth that ſpirit as i

ſtinction from a legal ſpirit, ſhall not be pulled down; therefore neither Prelacie nor Presbytery, as before, are like to carry *England*, as both expect.

Whether God will leave the Nation unſettled as to what they would, of purpoſe, becauſe there is no other ſettlement, but for Uniformities ſake, and the name of it would put a ſtop upon Chriſts beſt work, which under ſettlement of ſome other Proteſtant Nations (as they ſay) goes on but ſlowly, witneſs much form and little power, in ſome *Countries*, where there are very compleat and formal Presbyteries, of men inferiour to none in the world for Learning.

POST-SCRIPTS.

THe dividing the World and Church, (the confuſion of whoſe growing on, came in by propriety in Conſtantines *days, and hath ſo continued ever ſince) is ſo hard, ſo offenſive to the world, that if the Magiſtrate countenance, yet the Generality will hardly bear it; and yet done it muſt be: and now Chriſt hath ſet it on foot in* England, *and that firſt of any Nation that do it purely and ſufficiently; be ſure Chriſt is engaged in it, will ſtand by it; therefore in probability, the Magiſtrate alſo ſhall not be let looſe, by Edicts to quell it, or ſo far to ſet up any other way that ſhall quell it.*

So alſo the truth of the ſeat of power in the Church being on foot, pleaded for, practiſed in the Churches, Chriſt will not ſuffer that truth to be quelled; and therefore Presbyters ſhall not have their will.

As to that of the witneſſes, wherein I profeſſed ignorance, ſhould I ſpeak freely what I gueſs, I hope the ſlaying in England *is over: for what is there more to be ſuffered for, but Doctrine, Worſhip and Diſcipline?*

If

If there be any, it must be this latter, further to be tes
fied: to suffer again in the rest, is actum agere, whi
Christ useth not to do. Again, the witnesses and slayi
seem to be contiguous; then must Popery and Prelac
be set up again, that that may be: All this hath be
done, and the slain have heard the voice, Come u
hither: also the Witnesses are slain (if general sla
ing at one time in all the streets of Rome, be meant)
the power of the Horns: As for the Pope, or Popi
Party, with all the Horns at once, after so long breaki
off from that Party, to fall to it again, so deeply, as
slay them, is not likely.

That the Witnesses yet mourn in sackcloath still, I
satisfied; witness the Saints in Savoy, and in the H
reditary Dominions of the Emperour: if they are u
versally to be slain at one time in all places, then th
time is yet to come: if at several times, in sever
places, by course, the case is otherwise. But let Christ
what he pleaseth with us; let us be ready and willi
and live by Faith the while; and the rather, be resolv
to follow Christ fully, because our time is not long, a
the issue will be glorious.

That Satan will on the right hand labour to hin
the Reformation by a Bout at Munster, all men t
know truth, will easily guess, as well as I do: and I s
pose our present Governours do look for it, and prov
against it; and they had need: for on this hand Sa
playes the maddest reaks of all other: I know alre
many a John able and fit to make a John of L
den: These will be as bad as God will give the
vil leave to make them to be: the precedent at Mun
hath given warning enough of this: but this is to be f
ed from none but those that exalt immediate teachi
prophetical Spirits, all fanatique: the sober godly A
baptist, as Anabaptist, is not like to be found in
number; though it runs under their name, that opi
of it self carries no causability to any such things:

becauſe moſt take up that opinion for want of ſound natural Logick, when other things that promiſe alſo are offered, they upon the ſame ground are put to receive them alſo, and ſo for want of that alſo will be found among the reſt at Munſter. *This ſpirit of Deluſion is of purpoſe gone out, to diſgrace right ſpiritual light, by ſetting up this falſe, that pretends to it, to amuſe people, as the ſhields in* Rome, *to harden the world, to deceive thoſe that love not truth, and to prepare many ſorts for* Munſter; *among which the Quakers may lead firſt, as being one of the moſt groſs Impoſtures, that ever was in the world: with many other giddy people, who run on into Judgement: but the folly and madneſs of theſe, will quickly be made manifeſt to all, and ſtript, and fully known.*

Thus I have given you conjectures and gueſſes only: and you will conſider how theſe differ, as Opinion doth, both from Fides *and* Scientia: *and though I am ſomething poſitive in Negatives, yet I am not ſo in Poſitives: where I am poſitive, I give you my grounds, both from Faith and Science: and this being done from my own clearing my way, I have gained a certain rule thereby for my own direction, in my courſe I am to ſteer. My grounds are principally from the Book of the* Acts of the Apoſtles, *which I diligently ſearched over for ſure grounds for the Congregational way; the concluſions onely from cleareſt things in the Apocalypſe: The Lord give his bleſſing thereunto, that the weak may be ſtrengthned.*

FINIS.